/479 cont./

512 [515] [854] *[192] or in small groups of two or three, ordinarily a child riding on her hip and with a vessel on her head, in the direction of the river. Or, more precisely, that point of the river called Pextá, landing place, with suitably prepared access, where the canoes are tied. There they take their quick morning bath, Wa-wa'kãse, of immersion, rubbing the hand quickly over the body, face, and hair. The same is done by the smaller children who accompany them; and they take the opportunity, moreover, to bathe the suckling infants, whom they have left on the bank. Afterwards they fill [312] the vessels with water and, putting them on their heads, go up with the water to the maloca. Then they prepare the morning meal.

[521] [515] /480/ The men and the boys continue to lie down for an hour more or less, conversing from hammock to hammock and, still before six o'clock, go for their bath. Then the mats that closed the two doors of the maloca are lifted.

*[192] [264] The pots of Byá-tõ (it is the quinhapira or sauce of fish broth with pepper) or of Yumũ-ku (mingau) of tapioca, and the baskets in the shape of sieves, heaped high with Ahũ-a (beijú), are put on small mats on the floor. -- "Baãra a'tyá," come to eat, is the invitation by the woman. Those of the male sex place themselves in a circle, squatting, and, starting with the chief, eat heartily, amidst conversation and noisy laughter.

The rule of civility is to serve oneself slowly and to eat without voracity. This, besides, is greatly in agreement with the whole attitude of the Indian, normally calm and serene. The women are in charge of the serving, bringing whatever there is, as it becomes necessary. There are no eating implements: one breaks off a piece of beijú with the hand, dips it in the quinhapira, and carries it to the mouth. The mingau is drunk (1)

*[192]

1. To drink is the expression that they use, although this is not very appropriate, because it is more or less thick. -- "Yumũ-ku sĩrỹáti? Did you drink mingau?"